

MAY, 1970

No. 248

Guide

A PUBLICATION OF THE PAULIST
INSTITUTE FOR RELIGIOUS RESEARCH

Religious Education

Liturgy

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IT SEEMS TO ME

Leaders Wanted

All large organizations, including the Church, are in deep trouble largely because bureaucratic authority seems incapable of providing the kind of leadership required to solve contemporary human problems. "How not to lead" might well describe the theme of "The Twilight of the Presidency" a book by George E. Reedy (World Publishing Co.).

Reedy served as wire-service correspondent at the Senate and later acted as press secretary for Lyndon Johnson. He does not go in for cheap, malicious "revelation", but makes a sober — if ironic — assessment of the presidency which he believes to be isolated from the people by their own tendency to idolize somewhat the chief executive and by the "yes" men who too often surround him.

High office, he says, does not of itself bring nobility to a man who patently remains "only flesh and blood." The likelihood is that large burdens and the glare of publicity will often as not reveal his limitations and his habitual response to difficulties. Nor is he really helped by advisers who in the face of his tantrums piously think "how fortunate that he has people around him who understand the tremendous burdens he is carrying." Much better, when shadows darken and storms rumble to remember Reedy's lament, "Some of us should have stood up earlier and screamed some four-letter words . . . Somehow this thing must be made human again."

While discreet and without desire to injure unnecessarily, the author betrays his preferences among our chief executives. Thus he applauds Franklin D. Roosevelt for his skill in discerning the popular will, his cultivation of independent channels of information, and his capacity to learn from personal blunders. And few will deny that this negative diagnosis applies to many other organizations: "The American system of government places in the hands of one man the responsibility for making decisions that require the utmost maturity and then surrounds him with an atmosphere that encourages the development of the most immature impulses. He lives in a world that is the delight of the immature personality."

JOHN T. MCGINN, C.S.P.

Guide, No. 248, May, 1970

Published 10 times a year (monthly except June-July, August-September when bi-monthly) at Noll Plaza, Huntington, Indiana 46750 by The Missionary Society of St. Paul the Apostle in the State of New York, 2852 Broadway, New York, N.Y. 10025. Second class postage paid Huntington, Indiana 46750. Rates 1 year, \$1.00: 10c a copy: bulk lots of 10 or more copies to seminarians and other groups at 5c a copy. Send change of address to Guide, 2852 Broadway, New York, N.Y. 10025

Well, Johnny, How Did You Learn Today?

John J. Kirvan, C.S.P.

BETTER RELIGIOUS EDUCATION IS ACHIEVED BY TEACHERS WHO COMBINE NEW EDUCATIONAL PROCESSES WITH A GRASP OF CURRENT THEOLOGY

Few concerned with the question of religious education, especially at the high school level, will care to deny that it's in a shambles.

And by now it should be fairly clear what the problem isn't.

The problem with religious education is not just theological, it's pedagogical.

In the wake of Vatican II and its accompanying theological explosion, religious education programs received massive infusions of new theology.

The situation did not improve. Students weren't suddenly "turned on." Teachers were not automatically successful. In fact the opposite occurred.

In a small midwestern diocese, the director will tell you a sad story. "I've had my three best high school religion teachers quit on me. One of them, after ten years, has told me that she will never teach religion again. She says it is impossible."

This diocesan director is not alone. It's hard these days to find a more frustrated, dispirited group than her peers and the men and women who across the country are facing religion classes whether in parochial schools or in the CCD.

Sometimes, doubtlessly, there is failure because the same old unquestioned theology is being taught in the same old way.

Sometimes programs are failing because no amount of new packaging (discussions, audio-visuals, etc.) can disguise the same old product.

Those same waves of failure, however, have been washing over the heads of teachers who have conscientiously spent hours absorbing Rahner, Robinson, Schillebeeckx, Cox *et al.*

It could be argued, in fact, that not only has the burst of new theological energy failed to revive sagging religious education

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This article is reprinted with permission from "The Ecumenist," Nov-Dec., 1969. Father Kirvan is editor of Paulist/Newman Press and author of "Restless Believers."

programs, it has merely delayed the day of reckoning.

The excitement of the new theology has kept educators' eyes glued to the content of their programs, to "what" should be taught, and made it easy to avoid the much more fundamental questions about the basic purposes and possibilities of religious education.

"What are you teaching?" is a comparatively simple question.

"How does a student learn?" is much more basic, much more difficult.

If, however, you don't ask the second question, an answer to the first is not likely to be worth much to anyone.

For the most part we have been busy with the first, avoiding the second, and, if the best modern critics and theorists of education are even partially correct, reinforcing assumptions about education that are crippling not only the religious educator but American education as a whole.

HOW WE LEARN

Here is John Holt talking about American education in general:

"Behind much of what we do in school lie some ideas that could be expressed roughly as follows: (1) of the vast body of human knowledge, there are certain bits and pieces that can be called essential, that everyone should know; (2) the extent to which a person can be considered educated, qualified to live intelligently in today's world and be a useful member of society, depends on the amount of this essential knowledge that he carries about with him; (3) it is the duty of schools, therefore, to get as much of this essential knowledge as possible into the minds of children. Thus we find ourselves trying to poke certain facts, recipes, and ideas down the gullets of every child in school, whether the morsel interests him or not, even if it frightens him or sickens him, and even if there are other things that he is much more interested in learning."

Applying this description to religious education programs is almost too easy. It fits perfectly every program that sees religious education as the task of merely handing on a body of Christian doctrine and practice, Christian answers to theological questions,

and pre-digested evaluations of lives not yet lived, whether or not the doctrine applies to any reality experienced or known by the student, and whether or not the answers are to questions that are real enough to the student to have become his own.

Here is what John Holt thinks about such educational assumptions:

"These ideas are absurd and harmful nonsense. We will not begin to have true education or real learning in our schools until we sweep this nonsense out of the way. Schools should be a place where children learn what they most want to know. The child who wants to know something remembers it and uses it once he has it; the child who learns something to please or appease someone else forgets it when the need for pleasing or the danger of not appeasing is past. This is why children quickly forget all but a small part of what they learn in school. It is of no use or interest to them; they do not want, or expect, or even intend to remember it. The only difference between bad and good students in this respect is that the bad students forget right away, while the good students wait until after the exam. If for no other reason, we could well afford to throw out most of what we teach in school because the children throw out almost all of it anyway."

Once again the translation into religious education terms is uncomfortably easy.

INTEREST AND LEARNING

It is as true of religion as it is of geography that students learn only what they are interested in. Answering unasked questions is a waste of time.

Deciding *what* students should learn is a destructive premise for any education program when it is not attached securely to knowing *how* students learn what they learn.

And how do they learn?

In his *Education and Ecstasy* John Leonard gives a two-part definition of education.

"1. To learn is to change. Education is a process that changes the learner.

"2. Learning involves interaction between the learner and his environment, and its

effectiveness relates to the frequency, variety and intensity of the instruction."

The simple possession of answers (whether they originated with Origen or Rahner) does not change someone. What changes him is the process by which he arrives at the answer. Education is not quantitative but processive.

And the process moves from that moment in which a student becomes aware of his own existence and his environment and begins to question the relationship between the two, probing both, uncovering mysteries, formulating questions, and then proceeding through the struggle to find answers to his experience which he now desperately needs to have in order to satisfy his quest for understanding.

HELPING THE PROCESS

What Mr. Leonard and many others are saying is that for too long we have been mislocating education. It does not exist in the dot at the end of the line but in the construction of the line by the one being educated.

This does not mean that students in 1969 learn differently from their parents. It means that students have always learned in approximately the same way. The demand now, however, is that teaching methods recognize the pattern of learning and be changed to assist and deepen that process instead of obstructing and undermining it.

The notion of education within process goes, however, beyond simple relocation. It has a different starting point.

Traditional methodology has assumed that the knowledge which is the product of education is something which has existed for a long time and that its formulations are the starting point of the educational task, its raw material. Education in this pattern consists of identifying this material, transmitting it to a student who in turn assimilates it. Then he applies it to present-day situations.

In religious education this has meant beginning from the Word of God in Scripture and applying it to the present situation. It has even meant beginning with catechetical formulations set down in neat rows which the student has been expected

to learn, sometimes understand, and sometimes just remember.

The Fifth International Catechetical Week held in 1968 at Medellin, Colombia, says of this approach that it has "been tried and found wanting. It created the impression that Christianity was a closed system not open to the future. The message seemed too fixed, too systematic. It made God's appeal appear to be exterior, even at times irrelevant."

THE NEW CATECHETICS

Those same delegates were in overwhelming agreement, however, as to where religious education should begin. Not just the past but the present is a place of revelation:

"... human life must be the starting point of catechetics for the foreseeable future. God reveals himself through human problems, developments and desires. The catechist must help his fellow Christians discover what God is doing and saying now by interpreting the contemporary movements toward freedom, responsibility and solidarity in the light of God's past actions and the human reactions of Israel, Christ, and the community of the Church in which the Holy Spirit lives and works."

This means that the new catechetics begins by looking deeply at the environment and human experiences of the student, seeing them, seeing into them rather than just accepting them as givens which have no significance for growth, no possibility as a carrier of revelation. It means reading the experience of the students as meticulously as a textbook would be read. It means reading the environment of the student. It means "reading the signs of the times."

In this reading, education is already underway. The process is education.

Experience and environment must, however, be read for what they contain and must not be manipulated into arbitrary meanings, twisted into synthetic arrows pointed at a message that has been predetermined. This is important to understand because the reading of the times is not a pedagogical technique to be grafted onto a theory of education which still believes that the task is to get across a piece of the message every day. This is not read-

ing. It is manipulation. In theological terms it is deafness to the Word of God, a failure to recognize the movement of the Spirit, a refusal to accept the possibility that God lives and speaks within our world.

But it is precisely in this acceptance of the world as the place of revelation and the willingness to begin the process of search here that modern catechetics is distinguished from its forerunners. Many teachers who realize that education is no longer book-centered have entered with a certain degree of enthusiasm into the world of dialogical instruction, discussion groups, film, music, the press and the fine arts. But they have watched their programs disintegrate into boredom just as totally as anything else they have tried.

After the first novelty has worn thin, the students yawn their response. This must happen whenever the media are seen as simple changes of technique to achieve the same old goals or to communicate the same old message, or as a gimmicky way to ask the same synthetic questions with the pre-recorded answers.

ELICITING PERSONAL QUESTIONS

In process education—or, if you prefer, in experiential catechetics—the starting point is a conviction that when students are brought into an intense, probing, critical relationship with their individual selves and their environment, they are bound to begin a process of questioning. But what the questions will be or at what point they will occur is not programmable.

Film, the songs of Simon and Garfunkel, the front page of the daily paper, the collected media of our time, the world with which the student is constantly surrounded—these are not gimmicks to enliven a dull class or techniques to vary an instructional pattern. They are the world of the student, the data and location of revelation. They are the only real world of the young person, and therefore they must be taken as such, and as the only place where the youngster is likely to meet Christ.

Some programs using this combination of pedagogical theory and incarnational theol-

ogy have begun to appear for the high school religious educator. One such program is the *Discovery* series (Paulist Press) created by editor-catechist Richard Payne and Jesuit Robert Heyer. They have taken elements from the students' environment such as press, modern art, pop music, the motion picture, literature and politics and produced a series of materials for classroom use.

TEACHER FORMATION PROGRAM

The core of their program, however, points to the real problem of the changes taking place in religious education. They have developed a three-volume teacher formation resource book, and they are now beginning a coast-to-coast series of three-day, live-in teacher formation experiences for educators interested in employing their *Discovery* approaches.

They are saying in their approach that better religious education is not achieved by a simple switch of textbooks but only by teachers who are fully prepared to deal with entirely new educational processes and who also have a firm grip on current theology.

The student who emerges from a religious education program that is developed along these lines of experiences and process is not going to be a junior Karl Rahner. He may never have asked the questions posed by great theologians, and therefore he couldn't care less about their answers. But he will have had the experience of seeing his own questions taken seriously and explored to their depths. He will not spend the rest of his days trying to remember what he was taught, but he will have the capacity to draw on what he truly learned. He will not have known the frustration of being told that his own questions are unimportant, that they are the wrong ones, and having substituted for them artificial questioning from the diary of others. He will accept or reject entrance into the Christian community on the only real basis—the basis of what the Christ-event has to say to his own profound experiences of what is real.

Liturgy: Dialogue Between God and Man in Christ

Francis G. Thomas

*Let us proclaim the mystery of faith:
Christ has died.
Christ is risen.
Christ will come again.*

This acclamation, by now so familiar, sums up the mystery which lies at the heart of our faith, the mystery we celebrate in the liturgy. It expresses it *kerygmatically*. It is the essence of the gospel, our message of faith to the world. It does not say everything there is to say about the Christian life, but it is the event—the singular is important to underline the inner unity of the events—from which the Christian liturgy and the Christian life in general draw their spiritual force and character.

In the theme *Liturgy and Life*, as I understand it, we are looking for connections, we are trying to establish a relevance of liturgy to life. This is important because failure here is not simply a failure in understanding, but a failure to make real in our lives what membership of Christ's body on earth, the Church, is all about. With this in mind we are brought to the very heart of things—to Christ himself in whom liturgy and life are indivisible. From an understanding of Christ, of his liturgy and life, we draw our understanding and our

ability to make real in our lives what faith in Christ has committed us to.

A short while ago the Birmingham newspapers carried a report about the newly appointed chaplain to the Guild of Undergraduates at the University of Birmingham. I quote: "Mr. Hart says he does not believe in God. I have not done so for some time. I see Christianity as accepting the whole adventure of being human." This is the kind of statement that can anger or amuse. There is no reason to despair. After all the 'death of God' theology has been with us long enough for us to know that not all is lost when a Christian says, 'God is dead.' It need not be an all-embracing utterance. And, to give him his due, Mr. Hart did qualify his original statement. "I am not satisfied with any definitions of God as they limit the possibilities and potential for discussion." Even if this still does not convert

Reprinted with permission from Life and Worship, Jan. 1970. Revd. Msgr. Francis G. Thomas is on the editorial staff of this Liturgical publication and rector of Oscott College, England. This article was a paper delivered at a summer school series in 1969.

us to his way of thinking, we begin to understand what he is on about. Our definitions of God are truly inadequate. We have to be satisfied with very limited ways of thinking and speaking about the divine; they are all we have. We can be satisfied with them only on the understanding that we take seriously the fact that they are inadequate.

Some of our previous notions may well be due for purification, if we are not actually forced to discard them. Father Schillebeeckx wrote recently: "God, the hope of religious man, had in the past to function as his refuge in those secular spheres in which he had not yet achieved a firm hold on the world and human society. Looking back from our present position, we may say that God served, in those bygone days, as a substitute for the powers which man himself lacked. Now that man seems to be capable of coping with the world on his own, he no longer appeals to God and the Church to supply for his impotence." If we can go along with this statement, we may well subscribe to the statement, 'God is dead'—in a very restricted sense of course, meaning that this substitute figure, this *God of the gaps*, is no longer a viable notion.

GOD AND MAN IN THE GOSPEL

What is the point of all this? Simply that a changing conception of God and a changing conception of man will always go hand in hand. And we Christians must ask ourselves what unique and, in a sense changeless conception of God and man and the relationship between them the gospel presents to the world as its contribution to our understanding of life.

The gospel presents Christ, the mystery of faith. It says: Christ has died, Christ is risen, Christ will come again. Christ is the key, and the key moreover to both sides of the relationship. "No man has ever seen God; the only Son, who is in the bosom of the Father, he has made him known." This Son, the uttered Word who is the truth of what God is, this Son or Word was made flesh. This is the strongest possible way of saying that he entered fully our human

condition. Born of a woman and in the world he unfolded—the process was necessarily gradual—the truth of what God is and the truth of what man is and is for.

The truth of what God is is presented to us not in a definition, not as a theory, but existentially, in terms we can understand and experience, in the words and deeds, the life and death, of a human being. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked on and touched with our hands, concerning the word of life—the life was made manifest, and we saw it and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ." Christ is better than any definition, and certainly he does not "limit the possibility and potential for discussion."

CHRIST WILL COME AGAIN

But he is a man. We must not make the mistake of thinking that we see now face to face and understand fully. That is why God who has come and comes to us in Christ is still a God who is to come. The perspective deriving from Christ is necessarily forward-looking. Our quest for God is incomplete, our discovery of him provisional. Yet the light has broken into our darkness, divine love has penetrated the dullness of our mind; we look beyond ourselves to one we address as Father, the Father of our Lord Jesus Christ, characterised above all for us now by deep personal love.

Because Christ has come God cannot be thought of except in personal terms. Though we still cannot confine him in a definition, we can know him, relate to him, speak with him, and grow nearer to him. He has made himself available in the flesh of his Son. We may think of him as God above, creator and redeemer. We may think of him as the very ground of our being, in whom we live and move and have our being. But somehow he is brought still nearer because the Word was made flesh and dwelt amongst us, be-

cause he is the Father of our Lord Jesus Christ, because he so loved the world that he gave his only Son. We know him now with the knowledge that love brings. He can no longer fade away in a cloud of abstractions. He will never be discarded with rejected definitions. We may no longer invoke him to explain the uncharted areas of this mysterious world. Yet it is ever before us. The discovery of him is a very human need. Christ brings us to this discovery. When we have learned to discover him in Christ, we learn to discover him in all things and above all in our fellow men.

God addresses himself to us through Jesus Christ, in the person of Christ. The dialogue between God and man in Christ is one in which we are invited to participate.

WE DIE AND RISE IN CHRIST

Christ has died. The death of Christ marked the deepest point of identification with our human condition. In it, we might say, the incarnation was complete, the Word was made flesh to the uttermost degree, for death is the way of all flesh. God so loved the world that he gave his only Son. This giving is as evident in the death of Christ as in his birth. It is there complete.

Christ is risen. In his resurrection Christ stands revealed and is established as Lord, as Son of God in power, as saviour. He is no less a man. Indeed he is more of a man. He has taken the whole of our humanity in himself into a new order of fulfillment and achievement. Christ *is* risen. He is still the one through whom the Father addresses us. But now his presence in our midst, his availability, is of a new order too. Already in the resurrection appearances the apostles are made to realize this. They begin to experience precisely what the Lord says at his ascension: "I am with you all days to the close of the age." A meeting with him will not be that immediate bodily contact of sight, touch and hearing which they had enjoyed previously. There will be a kind of extension of it. They will gather in his name. His discourse with men will continue. The bread declared to be his body will be broken and shared. Such tangible signs—

the liturgical assembly of the Church and her sacramental celebrations—will mark his presence. Through them he will touch them with his power and love. "Touched by his, her hands have healing, bread of life, absolving key." Touched by his! That is the point. The risen Lord who alone can bring the power and love of God to bear on us as the one mediator does so now through these appointed signs.

By such means we shall continue to know the love of God. To know the love of Christ, to comprehend its breadth and length and height and depth, is indeed to know the love of God and to know what surpasses knowledge. No one has seen God. The only Son continues to make him known. At such points in our life we come closest to experiencing God, because here are the sacred signs of Christ's mediating presence. The inner pledge of divine love, which will make it incarnate in our lives and divinise us in turn, is the Holy Spirit breathed into us by Christ when we meet him sacramentally. We feel hesitant about a word like 'divinise'. We are compelled to hedge it round with qualifications. Yet it is the language Christian tradition has dared to use when groping to express the truth.

MEETINGS WITH CHRIST

Christ can and does embody his love in us afresh. This love, flowing from his Spirit within us, is his life in us. In so far as his life manifests the presence of God and speaks of him, so his life in men can continue the revelation. That is why in our search for God we discover him most forcefully sometimes not only in the strivings of our mind or in the intensity of our prayer, not only in the beauty of the liturgy, but in the love and goodness of a fellow human being. By our own love and goodness we can also mediate the truth of him to others. "No man has ever seen God; if we love one another God abides in us and his love is perfected in us." But this sign of God's presence, this revelation of God, is not intended to be an alternative to the sign of his presence which we have in the liturgical assembly and celebration. The word we hear proclaimed, the bread

we eat in the Eucharist are assured signs of Christ. They reinforce and revitalise those further signs by which in our lives we make known his presence and manifest his love. The Eucharist makes available the living body of the Lord, Jesus glorified. There is no other source for us of the divine love which is God himself.

CHRIST'S SECOND COMING

Christ will come again. Christ became a man when he was born of Mary; he came into the world, lived and died. Christ became son of man in power when he rose and ascended. This was a kind of departure, but he is with us still. His availability now is of a different order, revealed and achieved sacramentally and communicating the gift of his Spirit. This is how he now abides with us. He will come again. This future coming, when God becomes all in all, is already being fashioned by Christ's presence in the world here and now, even though it will mark a radically new encounter with him. Because the risen Lord is present in our lives and manifests and achieves sacramentally a continual re-entry into our lives, our future condition is already being fashioned, though somewhat hesitatingly on our part. On the other hand our future condition is not simply the end of a steadily developing process into which we shall move imperceptibly. We may be able to reflect the glory of the end-time here and now, but it does transcend our present condition. Only an act of God, the power of Christ in his second coming, can bring it about. Yet in the company of Christ we move towards it.

God is addressing himself to us in Christ. Christ's coming in each of its stages is at the heart of God's dialogue with the world. God speaks and his Word of truth is Christ. The coming of the Word is God's self-disclosure, the revealing of what is hidden and surpasses our comprehension, the conveying to us of the love and truth, the very reality, of God. All this we affirm in faith. Faith is more than an affirmation, it is the beginning of response, of our contribution to the dialogue. Faith expresses itself in action, in the liturgy and in our lives generally. Faith

is necessarily prior to our response and at the same time the very root of it. Faith is a gift. God has first loved us. God begins the dialogue, draws us into it, sustains us in it.

The present coming of Christ to which we respond in our liturgy grows out of the first coming in his incarnation, his birth, life and death. It also prepares for and in its own way anticipates the future coming of Christ. The present coming, in which God is continually addressing himself to us, is not confined to the liturgy. The love and goodness of any man can be an expression of it. But in the liturgy the sign is unambiguous, infallible we might say. For that reason our response is there rightly focused in order to be intensified. This is a matter of faith of course. Emotionally our experience may be weaker than it is when we meet Christ and God in the genuine love and spiritual goodness of a fellow human being. But for the man of faith the sacramental presence of Christ in the liturgy is guaranteed in a way which avoids deception. In the liturgy he is sure of meeting Christ and his dialogue can be conducted without misgiving. He should look for it elsewhere, not only in personal prayer, but in his contact with other men in whom Christ's Spirit moves. But his meeting with Christ in the liturgy gives him that sure vision of a God-filled universe which enables him to discover and converse with God in his every manifestation.

DIALOGUE IN CHRIST

Liturgy is the dialogue between man and God in Christ. We have dwelt mainly on God's part in the dialogue. If Christ is the key to this, the one in whom God is made known to us, he is at the same time the key to our response because he actually embodies that response in himself and shares it with us. "I see Christianity as accepting the whole adventure of being human." Did not Christ accept the whole adventure of being human? It was an adventure, however, with its tragic moments. Contemporary theology is very concerned to stress and examine the human qualities of Christ. An avid interest in the human

psychology of Christ is one example of this. It begins with the affirmation that Christ was a man. This is good provided it does not end there. It would not be far wrong to say that Christ tells us what the whole adventure of being human is finally about.

Christ's life is sometimes described as an act of worship, a liturgy, a sacrifice. It was most certainly a dialogue with God. Its whole movement and direction was towards the Father; it was a quest for more intimate union with God. It began with his conception and birth, culminated in his death and resurrection.

PRIESTHOOD OF CHRIST

We think of Christ as a priest. We have no choice since the New Testament is explicit on the point. The odd thing is that he could only have been seen by his immediate contemporaries as a layman. His kinsman Zachary was a priest and took his turn, as we know, to enter the temple of the Lord and burn incense. When Jesus went up to the Temple—with Mary and Joseph, for example—he would have to seek the services of the priests who ministered there. It is important to bear this in mind for if we are going to call our Lord a priest, a new, deeper, and richer meaning attaches to the term which puts his priesthood on a totally new plane, which makes all previous attempts at priesthood poor shadows of the real thing.

This priesthood of Christ is one way of designating the human response to God which he made and which we are called on to make with him. Where are we to look for the meaning of this priesthood? Not in the first place to any cultic act, any ritual, we see Christ performing. We must look to his conception and birth, to his death and resurrection, to the life of love and service encompassed by these events.

The Word was made flesh. God became man and thereby made all men his brethren. Here was a man who was God's own Son. The intimate relationship between Father and Son is now extended into the human order. "The Father is in me and I am in the Father." The man Christ is speaking. Jesus observes the practices of his fellow

Jews, goes to the temple, takes part in its liturgy, respects the role of its priests to mediate between God and his people. But this is not *his* priesthood. We must remember that he is himself the temple of the living God. His human life is already and forever swept into communion with God. His priesthood is that communion of life with God expressed in a human life, in prayer, in work, in a loving relationship with others which draws them into communion with himself and so into the same communion of life with his Father.

A NEW CREATION

When the fullness of time came God sent his Son into the world born of a woman. From that moment there was one mediator between God and men, the man Jesus Christ. He is the man who is already relating this world of ours to God in a new way. To be a man it is not sufficient for him to be conceived and born a man. He must know the full experience, the whole adventure, right through to his death as a man. The fullness of time had come, but it is the whole of human existence that he must gather into the new order of things. His *hour* does not come until his life is over, given totally to God, spent in love for others in order that they too may be given totally to God in communion with him and one another. Then comes the resurrection, when his going to the Father is complete, when he stands at the head of a new creation. If the creative and saving purpose of God was to bring man into communion of life with himself and into community with one another, then this purpose is achieved in the risen Christ and only in others through him.

Christ made himself over to God for others in order to refashion human existence, restore it to God from whom it flowed, set it on a new and higher course. "For their sake do I consecrate myself, so that they too may be consecrated." We are here close to the meaning of his priesthood. If death was in fact his priestly offering, it was because this death summed up the love of a life-time. Resurrection is the final stage of the process in which he moves into the

union of glory with the Father and the new order is achieved.

When we examine the death of Christ, there is no ritual about it, certainly none of the temple ritual, only the brutal ritual of a Roman execution. A man, a man who went around doing good, has lived and died in the service of God and others. The veil of the temple has rent asunder. Its days were over. The value of its ritual sacrifices had been superseded. The work of its priests had been superseded. Christ had given himself once for all. He is the new beginning, reconciling men to God, presenting them pure and blameless to his Father. He achieved all this by fulfilling in his own human life the creative and saving purpose of God, by living in communion of life with God and by drawing men into community with himself in love.

Is there no ritual at all in Christ's life other than the superseded ritual of the temple? Is liturgy in him completely secularized? We must turn to the Last Supper. There we find a new ritual which he bids us repeat. At table he assembles the Twelve, the new Israel. Having addressed them in solemn discourse, he took the bread and the wine and declared them to be his body given for us, his blood poured out for us. "Take and eat." "Take and drink." "Do this in memory of me." In the outward form of this ritual, a simple—almost ordinary—affair, is contained, summed up, and expressed, all the love that his life and death stood for, all that was achieved in his resurrection. In a different way, but just as really, it is his sacrifice, the offering of himself made once for all—his life, death and resurrection. In the Last Supper and on Calvary, though in different ways, Christ gave full expression of that self-sacrificing love which united men to God and brought them together in that true community which God had prepared from the beginning.

Here we are at the heart of Christian liturgy. Here the dialogue between God and men is achieved. It is a dialogue not merely of words, but a communion of love and life which knows no barriers. It is a liturgy not divorced from the "liturgy" of life, death and resurrection. When we participate, there must be no divorce either.

The outward forms of this dialogue are empty unless we bring our lives totally into the encounter. They cannot be given here unless with Christ's they are filled with that love which turns us towards God and our fellow men in an earnest quest for union. Such love is Christ's love, the reproduction in human terms of divine love. Divine love is creative. It will therefore be a love which seeks to perfect, to raise up, to fulfill all that it encounters. It will be a love that is constantly trying to fashion the new heavens and the new earth which constitute the final goal of God's creative act and Christ's redeeming work. Life itself must indeed be a kind of liturgy as it was for Christ. The liturgy of the Eucharist calls for this, draws part of its meaning from it and ever has it in view.

LITURGY AND DAILY LIFE

Christ is risen. He is the source of the Holy Spirit who can accomplish this in us. Christ will come again. He grounds our hope of fulfillment and urges us on to the completion of a task which we must share responsibly with him.

The dialogue between God and man in the liturgy must have its counterpart in our lives. Love is the real language of dialogue. Let us not love in word or speech but in deed and in truth, says St. John. This is a lesson about the liturgy and a lesson about life. For us a divorce between the two would be disastrous as a divorce between word and deed or between speech and truth.

"No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known." Through Christ encountered in the liturgy real dialogue with God is a possibility and a reality.

"No one has ever seen God; if we love one another God abides in us." In love given and received that real dialogue with God is extended. But it is the genuine love of Christ which alone can guarantee this. The liturgy shapes that kind of love in our lives because it unfailingly takes us to its very source, to Christ who died and is risen, to Christ who will come again.

Invitation to Joy

Joseph Folliet

*JOY IS A FORGOTTEN
GIFT OF THE HOLY SPIRIT WHICH
NEEDS TO BE REDISCOVERED BY CONTEMPORARY CHRISTIANS*

As I scrutinize you, my contemporaries, my brothers in today's world, you seem so utterly joyless, so glum that you qualify as Knights of the Rueful Countenance even more than Don Quixote did. Such sullen faces—sour, peevish, furrowed and forbidding. And such complexions—sallow and washed-out, or flushed and blotched with liquor. You're so like the worried patients in a doctor's waiting room that I can't help thinking your liver, stomach or intestines must be out of order and are making you suffer from cirrhosis, dyspepsia, enteritis, diarrhea or costiveness.

I study you, my contemporaries, on the trolleys and buses of our big cities, the metro in Paris or the subways of London and New York, at the rush hour, when every mill and store and office regurgitates its torrents of humanity. Crumpled on your seats or hanging on to a strap and squeezed till you could suffocate, you exude the fetid odor of crowds in cramped quarters and, with it, an indefinable whiff of weariness and vacuity, of bitterness and bad temper. You smell sour and musty. With lifeless eyes, haggard features and wan complexion, you travel through the bowels of the city in carloads of sorrow.

At that same hour, I take stock of you,

my more fortunate contemporaries who glide past in your Chevies and Cadillacs. Are you more joyful? Not from what I can see. You're tense and keyed-up: bundles of hypersensitive nerves, mobile arsenals of wrath and invective, sticks of dynamite ready to explode at the least jolt.

Always unsatisfied, always discontented, you make more and more demands. Now, demands point to a lack. When the destitute clamor, we can see exactly what they need. But when the rich and the surfeited multiply their demands, what can they possibly be looking for? Perhaps the one thing that wealth and prestige can't give: joy. But claiming it as your due, like a periodic raise, won't obtain it for you; no pressure group can have it written into your contract; and no external force can bestow it on you. It's inside you—or nowhere.

You come out from Sunday Mass, my brothers in Christ Jesus, and stand around

A condensation of the first part of a book with the same title, by special arrangement with Newman Press. The translation from the French is by Edmond Bonin.

on the church steps or the sidewalk. As I survey you, I can hear Nietzsche mumbling in his bushy beard, "I'd believe in their 'salvation' if they looked a little more like people who've been saved!" Frankly, with few exceptions, you hardly seem witnesses to salvation and joy. Like the rest of humanity, you're Knights of the Rueful Countenance; and, although you come directly from celebrating the Eucharist, from giving joyful thanks to God, you're not about to sing Alleluia.

GENERATION OF HUMORLESS CHRISTIANS

You can find plenty of excuses, I admit. Most of the time, the priest with whom you celebrated the Eucharist isn't more joyful than you—maybe less. While discussing Michel de Saint-Pierre's *The New Priests*, a friend of mine told me, "Personally, I find these 'new priests' humble, disinterested and zealous. But they're so dismal. . . ." Since the strange adjective obviously puzzled me, he explained what he meant: "They're very serious—too serious; and very earnest—painfully so. What they lack is a sense of humor and the ability to laugh a little. They certainly don't make you want to become a priest yourself." I'm afraid he was right. Many young priests whom I love and esteem fit his description to a T. Justice, however, bids me add that many older ones do also. I sometimes miss the clergy of my youth, with their noisy bursts of down-to-earth gaiety and full-throated laughter, which, whatever the Pharisees may think, bespoke pure hearts and young minds.

Yes, my brothers in Christ and in the Church, you're pretty dismal, and so are your priests. With all your tensions and contentions, you're neither relaxing nor refreshing to deal with. Whether on the right or the left or in the middle of the road, you display the cold, rigorous gravity of totalitarians. You have almost no sense of humor, and you don't seem to realize that a healthy dose of it—by enabling you to stand back and see yourselves as others do—constitutes the first degree of humility (a virtue you hardly appreciate, anyway). If you don't radiate joy, that's

because there's no joy in you and because the most beautiful girl in the world can give only what she has. You emanate gloom and, all too often, anxiety. My brothers, learn to smile.

And yet, my contemporaries, my brothers, you already have everything which, in the popular mind, should make for happiness: money in your pockets, security (social or otherwise), comfortable homes, appliances of all sorts, and cars in your garages. Materially, you have more reason to be happy than any generation before this. Still, joy eludes you.

It almost seems as if some malicious demon is bent on turning the consequences of progress into added occasions of unhappiness. The wealthiest nations, those whose citizens live in opulence and push-button comfort, are precisely the ones with the highest incidence of divorce, neurosis, suicide, and individual or family deterioration. Nurtured on gourmet foods and bourgeois principles, their pampered youth revolts against any social order whose perfection proves burdensome to them. Eventually, sheer boredom crushes these civilizations as everyday becomes what Kipling called "a lovely English Sunday."

SUBSTITUTES FOR HAPPINESS

Pursuing the joy that escapes them, some people seek it in the deception of an artificial paradise—liquor, drugs, collective frenzy, exaggerated promises of "a better tomorrow" and social reincarnations. But flight has never led to joy.

I'd be vexed with myself if I succumbed to nostalgia for my childhood and painted too rosy a picture of the past. Yet I can't help thinking that in those days, amid the very difficulties and sufferings which the present era is spared and should be happier for, we experienced moments of true joy oftener than we do now. Perhaps it was because of the contrast between the hardship of everyday life and the bliss of those privileged instants. When my forefathers, the silkweavers of Lyons, had plenty of work and their looms clattered busily, they made the most of life, punctuating it with laughter and song. And I won't soon

forget the enormous merriment of weddings in Dauphiné, among the peasants who worked hard and didn't have meat every day.

To come back to the present, I know that, despite all the poverty, there's more joy in a little Italian village than in the luxurious penthouses of New York or Chicago—perhaps because there's more wisdom.

You children of affluence and self-gratification will never discover joy unless you learn to use the gift of wealth and power that history has given you (a gift, incidentally, which you don't value as you should, because you found it in your Christmas stocking). But you can learn, and you must; otherwise, all the streets in your cities will be nothing but one immense avenue of heartache.

WHERE TO FIND JOY

My contemporaries, my brothers in this generation, Knights of the Rueful Countenance, there's nothing more important, nothing more urgent for you than to rediscover joy. But, lest you go right past it, you must look for it where it really is. You can be sure it isn't hiding: it's waiting, ready and silent. But it reveals itself only to those who have eyes to see it; it speaks only to those who have ears to interpret its silence.

We won't overcome atomic danger unless we're animated by the joy that springs from hope and love. Bear with me, will you, while I ask you a few questions. Do you know of a single period in history when it was—I won't say advisable—but even appropriate to preach joy? For, thank heavens, advisability and appropriateness aren't the same thing. In fact, what seems inappropriate is sometimes most advisable.

Remember the barbarian invasions, the chaos of an empire in ruins and a world in flames. Remember how Europe was depopulated by interminable wars, by bandits, and the Black Death. Remember the holy wars and the massacres perpetrated in the name of charity. And need I remind you of the two World Wars?

When you come down to it, then, it's

never the "right" time to preach joy, is it? You can find endless good reasons not to. But because it's never the right time, it's always the right time. For, in the midst of their cares and troubles, human beings feel the need of undying joy; and though they may hoot and stone the intruder who revives their yearning for it, they know, deep in their hearts, that he's speaking the truth and has been sent by God. Despite the injustice and disorder which we must combat and all the dangers we must ward off, let's bring the word of joy to modern man. It'll give him the courage to live. . . .

ST. PAUL APOSTLE OF JOY

Saint Paul, too, is the herald of joy: "I want you to be happy, always happy in the Lord; I repeat, what I want is your happiness" (Phil. 4, 4). (Incidentally, I once heard a sermon in which the priest quoted this fervent exhortation in a mournful, whinnying tone that made it a dirge—a typical example of what Christians do to Christianity.) Let's listen to Paul enumerate the fruits of the Spirit: they are "love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control" (Gal. 5, 22). Is it purely accidental that love, peace and joy stand side by side in that text? More forcefully than anybody else, Saint Paul highlights one of the fundamental paradoxes of Christianity: the coexistence of suffering and joy: "In all our trouble I am filled with consolation, and my joy is overflowing" (2 Cor. 7, 4). In fact, he defines Christians as "most miserable and yet . . . always rejoicing" (2 Cor. 6, 10). Sorrow and joy, disquiet and peace—a peace deep below the surface—these can all coexist in the soul; and unless we perceive and live such paradoxes (apparent contradictions that are fused into synthesis by the fire of the Spirit), we haven't understood one syllable of the Good News.

The Gospel says the final word on the subject when the faithful servant is told, "Come and join in you master's happiness" (Mt. 25, 21). With the violence of a summer storm and the gentleness of an April breeze, that same invitation will ring out

once again at the last judgment as Christ bids mankind pass from the fleeting joys of time to the everlasting joy of eternity.

While doing the spadework for this chapter, I prodded my memory by consulting an old concordance. (As you quite probably know, a concordance is a dictionary-like volume, mostly for exegetes and theologians, in which the principal passages of scripture are listed under key words.) I soon gave up counting the entries under the headings *joy*, *joyful* and *rejoice*, so numerous were they. One such glance, and nobody could honestly call Christianity a religion of pain and sadness.

THE CROSS LEADS TO RESURRECTION

"What about the cross?" you may ask. "What about the cross that every Christian, like a new Simon of Cyrene, must carry in order to follow Christ? And carrying it isn't enough: we have to love it and say 'O blessed cross!' as Saint Andrew the Apostle did when he saw the one he was going to die on." I agree totally, without any mental reservation whatsoever. I can't very well forget the tree of death that's also the tree of life, the sign of contradiction that lies aslant heaven, history and my soul. And I want to carry your cross with you, my sorrowful Christ, my humiliated, blood-drenched Christ. But reducing Christianity to the cross would be equating life with death, whereas death is only the indispensable condition of life. The instrument of divine torture has become the standard of victory, for Jesus' death triumphed over death itself. He understood this during his agony in Gethsemane, where he was torn between the fear of death, which lacerated his flesh and his soul, and acceptance of the cross, which was the necessary pledge of salvation and triumph. Forsaken and tormented till his pores ran blood, he finally cried out, "Let your will be done, not mine" (Lk. 22, 42). Agony preceded combat, and mortal combat preceded victory over death. In the dialectic

of salvation, Good Friday and Easter morning, the cross and the empty tomb, death and the resurrection all hold together. From Bethlehem to Nazareth, from Nazareth to Tabor, from Tabor to Calvary and from Calvary to the ascension—all is one radiant sequence.

In the last analysis, Christianity can be summed up in two words, two joyful words that come to us from the Hebrew, from the very dawn of humano-divine history: *amen*, which means "May it be so; may your will be done, Lord, because it seeks only to deepen our joy"; and *alleluia*, which means "Praise be to you, O Lord, because everything in you calls for joyous thanksgiving."

A saint whom I used to know requested that the one word *Alleluia!* be carved on the cross over her tombstone. She had understood the joy of Christ.

JOY BORN OF FAITH IN CHRIST

For our God is the God of joy, whose wisdom created the world like child's play and whose love offers our freedom a vocation to happiness.

In a word, our joy is a person, the very person called Christ. He's the way, and the way leads us to joy. He's the truth, and truth, because it liberates us, gives us joy. He's the life, and life bubbles with joy. He's our joy as well as our peace, for peace and joy go together.

When we stop believing in joy, we deny God; or, rather, we make him over according to our puny likeness, our temperament and frustrations, according to the condition of our stomach or liver and the unpleasant experiences that we've allowed to embitter us. When we drive joy away, we blaspheme Christ by shrinking him to our dimensions and configuring him to our ugliness.

God of joy, we've denied you too often. Christ of joy, we've blasphemed you too often. It takes all your love to overlook our aberrations and destine us for joy in spite of them.

Books Received

Introduction to
Christianity

Joseph Ratzinger

Herder and Herder. \$6.50

Thoughtful readers will welcome this book heartily. Within the limits of a relatively small volume, he reflects the best insights of recent theology. Thus he contends, "the real basic law of Christian existence is expressed in the preposition 'For' . . . being a Christian means essentially changing over from being *for* oneself to being *for* another." Yet he recognizes the difficulties of believing today. "The question of the real content and meaning of the Christian faith is enveloped in a greater fog of uncertainty than at almost any earlier period in history." Therefore he aims "to help understand faith afresh as something which makes possible true humanity in the world of today, to expound faith without changing it into the small coin of empty talk painfully laboring to hide a complete spiritual vacuum."

In this spirit he explains the Apostles' Creed and concentrates on the core issues. Skillfully joining the philosophical and historical method, he devotes some fifty pages to the meaning of faith, 70 pages to God, 100 pages to Christ, and the remainder to the Spirit and to the Church. Few recent books can match the author's breadth of vision, depth of insight and clarity of expression.

The Church Among
the People

John Horgan

Pflaum Press. \$2.95

In this book a practiced, diligent, Irish journalist undertakes to make "an examination of the rediscovered reality of the local church primarily as it affects — in fact as well as in potential — the attitudes

and structures of the Roman Catholic Church." He first makes a concise historical survey of the people and events which resulted in the current attitudes and procedures of pope and curia towards the role of the local church. The writer then discusses the emergence of the teaching on collegiality, particularly as it manifests itself in local episcopal reactions to the first Synod of Bishops and the encyclical *Humanae Vitae*.

The writer is realistic, clear-sighted and highly literate. And while he is forthright regarding the defects of over-centralization and efforts at discouraging or stalling the thrust of Vatican II, his aim is manifestly a constructive one. He joins those theologians and church leaders who would advance the prominence of the local churches in matters of discipline, policy and in their varying theological insights. And he believes that "the effectiveness of the Church's central organization will be in direct proportion to the extent to which it reflects and represents the contributions of the different local churches to the Church's self-understanding in diversity."

The book has valuable pages on the structures needed by the individual churches, the advantages and risks that are manifesting themselves, and the theological, sociological and ecumenical aspects of this new trend. In four chapters, the author discusses knowledgeably the present situation of the churches in countries like Holland, Spain, Ireland and Africa. A most important, timely book that should be widely read.

The Future of Roman
Catholic Theology

George A. Lindbeck

Fortress. \$4.75

The writer is a distinguished ecumenist and theological professor at Yale who rep-

resented the Lutheran World Federation at Vatican II. The chapters of this book reflect his experience of the Council, reading in contemporary Catholic theologians, and lectures delivered at Concordia. He sees enduring values and trends in Catholicism which offer rich promise for unity, despite the ambiguities and incompleteness of the Council documents. His point of departure is the Council's teaching on the nature and mission of the Church.

He contends that the Council prepared the way for a new understanding of the Church by acknowledging what he terms a "realistic eschatology." Christ has already inaugurated the Kingdom of God, but it is not yet completely or exclusively realized in him. While the Kingdom will finally come by God's act and not by man's labors, there is a real continuity between human effort in history and God's decisive, final action. The pilgrim people of God are a sign of God's Kingdom; Christians are servants of that Kingdom; the church exists for the sake of the Kingdom.

Even though God is at work outside the Church, the Church serves to keep alive the memory and significance of Christ and lively hope in his promises. The preaching of the Church and its sanctifying activities announce and consciously celebrates "the glorious view of where this universe is heading."

Lindbeck feels that the Spirit-inspired fellowship should be reflected more adequately in the life and structures of the Church than is presently the case. He foresees a time when papal primacy and collegiality will work out a more harmonious relationship, and that even infallibility may come to be seen in a manner more acceptable to other Christian traditions.

On Death and Dying
Elizabeth Kubler-Ross
Macmillan. \$6.95

The author is a doctor who has written an unusually helpful book on the neglected topic of death and the human questions and problems it raises. The principal portion of the volume reports on a "Seminar on Death and Dying" where an interdisciplinary team, lead by the author, inter-

viewed 200 terminally ill patients and many members of their families. Recorded interviews are given, along with comments of physicians, hospital staff and members of the team. The opinions and conclusions regarding the care of the terminally sick, and the wider questions of their physical and spiritual needs should be of interest to all who teach religion.

Dr. Ross believes that our society has produced its own distinctive fear of death; that it has decreased belief in immortality; and altered for the worse the ultimate meaning of suffering. Modern society thus offers neither "hope nor purpose but has increased our anxiety." She is particularly critical of modern medical practice which multiplies ways of prolonging life, by ever larger hospital staffs, who lessen the dignity of the dying by an "increasingly mechanical, depersonalized approach." Even hospital chaplains sometimes fail the patient "avoiding listening to their needs and being exposed to questions they might be unable or unwilling to answer."

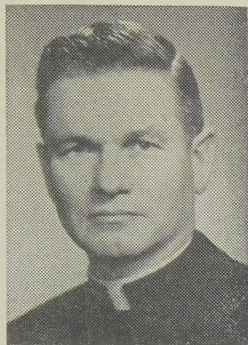
J.T.M.

GUIDE

- A Publication of the Paulist Institute for Religious Research.
- Officers: Joseph V. Gallagher, C.S.P., *Director*. George C. Hagmaier, C.S.P., *Associate Director*. Editor of *Guide*, John T. McGinn, C.S.P.
- Concerned with ecumenism, Christian witness and adult catechetics.
- Published 10 times a year (monthly except for combined issues of June-July and in August-September).
- Annual subscription \$1.00. Single issue 10¢. Bulk lots of 10 or more copies to seminarians and other groups at 5¢ a copy.

GUIDE

2852 Broadway
New York, New York 10025



Guide Lights

NEW CODE OF CANON LAW . . .

There are ominous rumblings from Rome concerning the new code of canon law. Precise information about its content is not yet available so it is impossible to make any judgments about its merits or lack of them. However, there is something fundamentally wrong about the emergence of a new body of church law at this moment in history. Add to this the possibility that the rumors about new legal statements of dogma may be accurate and the overall picture of what is on the way is disturbing indeed.

I do not believe the Church is in any position at the moment to express either her constitution or her relationships, internal and external, in anything approaching adequate legal terms. Vatican II had difficulty saying some of these things even in a descriptive way and in many instances had to settle for simply pointing a general direction. To expect a legal expression that will do justice to the new and still emerging self-understanding of the Church is to expect the impossible. It is much too soon for that.

LAW AS EXPERIENCE . . .

The law of any society reflects both its experience and its determination about its own future. Law codifies experience in the sense that it arranges societal relationships to operate in accordance with the precise mix of values that holds the society together at any given time in its history. The Old Testament illustrates this nicely. "The Law", i.e., the Pentateuch, is a nice mixture of narrated experience and a legal expression of the societal structure it inspired. In the light of what happened to Israel in the Exodus and subsequent conquest of Canaan a society emerged that expressed in its law the hegemony of Yahweh over

the total life of his people. But it required a period of stability for this translation from experience to law to occur. A society must have a clear vision of the realities of its own life if it wishes to relate these to newly acquired values in systematic fashion. In times of transition and upheaval this is not to be had and society must content itself with simply legislating broad limits and legitimating general trends. Because it is so dependent upon experience and because there is a necessary lag between any given strip of experience and its translation into the present life of a society, most law enacted in time of change is temporary and piecemeal. If it pretends to more, it usually turns out to be bad law. Hence these gloomy observations about a new code of canon law at this time.

SOME FACTORS . . .

Vatican II initiated some very fundamental changes in the Church. For one thing, it provided a new vision of Christian man and his world. To attempt to translate this vision into the life of the Church in terms of law at this time is, to say the least, premature. All we have is the vision. There is many a step between that and a legal statement of its consequences. Most Church law is stated in social terms of relation or obligation. Some of it is in theological terms of first principle. To state the new vision of Christian man in the latter way would add nothing to what Vatican II has already said and it is impossible to state it adequately now in social terms. A whole series of perspectives on this new Christian man, — sociological, psychological, anthropological and historical — has to be developed before we can begin to order the society that is the Church toward his future.

Vatican II also scrapped the monastic life as the model of Christian piety. In its place we have been given the servant-witness as our model. Here, too, a whole

intermediate set of perspectives, — ecclesiological, ascetical, and ecumenical — have to be developed before we can confidently order either religious life or apostolic activity in its image.

REVISION, NOT CODE . . .

This is not to say that nothing should be done about canon law at this time. Obviously much needs to be done. Many provisions of the current code run counter to the currents of Vatican II. The whole code reflects a vision of Christian life and a hierarchy of values that have been replaced by the highest authority in the Church. It needs to be changed but in this time of massive change the law of the Church can only tag behind the bigger action. A suggested working principle is that every provision of canon law should be revised straightway it comes in conflict with a responsible implementation of a conciliar direction, — revised or abolished. Granted this is a patchwork way of doing things and that awkward lacunae will develop in certain areas of church law, nevertheless such a procedure is realistic and reflects the actual transition posture of the Church in our day. We must accept the fact that there will necessarily be gaps in the ordering of the Church's life until some relative stability is reached in our progress in the new directions.

FLEXIBILITY FOR DIVERSITY . . .

There may exist plateaus of stability in some parts of the Church right now. If so, this is an argument in favor of establishing particular bodies of domestic law for particular churches rather than for introducing a single new all-embracing code for the universal Church. Because of the potential variety of forms of Christian living inherent in the pluralism of cultures in the Church, it would seem obvious that a variety in the ordering of these forms would be the most advantageous way to handle them. Every culture has its own legal system that reinforces the characteristic strengths of the culture and helps give them a living social expression. There is ample reason why the Church should follow this lead as well. Indeed, Vatican II had some forceful things to say about decentralization and the positive values to be had in allowing full expression to different cultures in Church institutions. Not only is this diversity itself a positive value in a pluralist situation but it is unlikely that the pace of change will

The legal system of the Church is not open enough, the static and dynamic qualities in it are not rightly balanced. There is an over-emphasis on the permanency (not to say perpetuity) of the rules. Stability is favored to such an extent that a wide gap developed between canon law and the active life of the Church. The system does not favor enough the dynamic growth of various Christian communities, nor does it offer an instrument (or instruments) for the speedy creation of new laws for new needs.

Ladislas M. Orsy

be the same everywhere so there is pragmatic need for a variety of processes to express it. It would be far better to allow local churches to follow an organic process of growth, expressing their experience in legal terms according to the particular rhythm of change that is their own than to await the magic moment when the whole Church has reached the point where it can all be said at once, — a moment that will really never be.

GUIDELINES FOR CANONS . . .

What is needed from the lawmakers during this period of exploration and development is not a codified description of the church-society but legitimating guidelines that will encourage bishops and others to exercise initiative in broad areas. There is always a concern for controls during periods of change but these don't necessarily have to take the form of law. If the change is desirable (and we ought to presume this since the Church herself instituted a good deal of it) then suitable authorization for its progress ought to follow. Many bishops cannot move without this kind of support from above, accustomed as they are to following legal norms. Before we have a new code we need an experience of what life in the renewed Church is going to be like. For that life to unfold before us we need not only the creative effort of all the Christians who live it but also all of the strength and support that the institutions of the Church can give. In law this means enabling acts, not codes.

JOSEPH V. GALLAGHER, C.S.P.